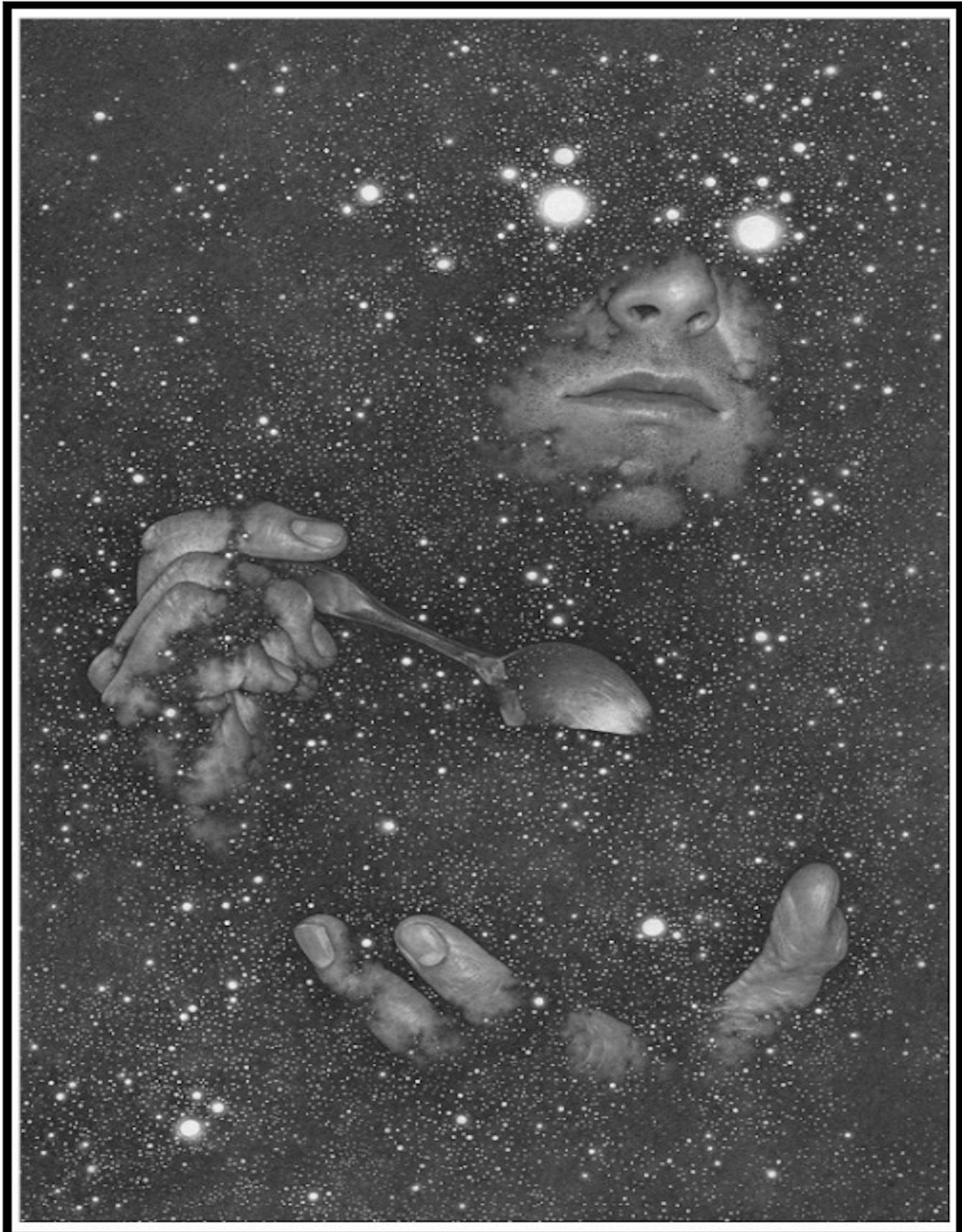


Theses on
Mystical Anarchy



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The author of this piece is a tangible, fallible human being, not a god or prophet or some kind of spiritual seer. One fallibility of mine is, in fact, poor eyesight, and from a young age I have had to wear corrective lenses in order to see anything at all. And so it became necessary and normal for me experience the world through a lens. When I first put glasses on, it's not that I could see new things, but that I saw things anew.

Perhaps for this reason, all my life I have tried to find various lenses through which to understand what I experience, and this piece is written in that spirit. What I say here did not come to me in a vision or from some divine source. Through studies, and contemplations, and experiences, and most of all, through relationships, what follows reflects a lens that helps me better understand the reality which I have lived, and I write it down here so that perhaps it may help others to make sense of their own lived reality.

Reality is not in things, but in between them.

The primary means by which our realities and lived experiences are shaped are by relationships between things, not things unto themselves. This is why observing things changes them. The act of observation, the relationship it inspires, is more “real” than the things being observed themselves. Think of the old adage about the tree falling in a forest with no one around. The question shouldn’t be whether or not it makes a sound, but rather, does it matter either way? The point is that, without some other entity around to be affected by the tree – a bird or a squirrel or a rock or some moss – without something to relate to the tree’s demise, the tree may as well not exist, may as well be silent to reality. Silence is perhaps an apt metaphor for non-existence, as there is a hum to all that is, a rhythm and a cadence and a melody.

Reality as we experience it is the sum of all existing relationships. These relationships can twist and bend, be severed or mended. They are always in flux. Any given entity or individual is not actually an entity unto itself, but rather a collection of interwoven relationships, constantly feeding and being fed by each other. These relationships stretch and curve like strings. Individual entities can be thought of as knots, formed out of the interplay between different strings. We can be more like a Gordian knot, with many twists and inconsistencies, or more like a sailor’s knot, each string serving a purpose to reinforce the others. The tighter a string is pulled in the knot, or the more integral to the whole a string is, the more difficult or full of consequence it is to alter.

Each individual knot can choose to a certain extent how they relate to the strings and knots around them, though we can not always control how they relate to us.

A community is an instance in which multiple individual knots share a common relationship, to a place, an activity, an opinion, and so on. It is a string which winds through multiple knots, connecting them. Some strings wind thoroughly through all the

knots there are, affecting them all. These are most often those of structural, or institutional, or systemic, relationships, as opposed to personal or communal. Others may have less impact on other strings or individual knots, but they are all relationships, and all still made by and part of relationships. It is between things, and not things unto themselves, where reality is made manifest.

As Above, So Below

There are what can be thought of as different levels of knots and strings, all connected to each other but still distinct. There is the personal, that which takes place within individual knots, as the strings which make them up tug and loosen upon one another. There is the interpersonal, or communal, where knots push and pull upon one another, and shift their place within the whole. And there is the structural or systemic, where reified concepts such as law or race or capitalism operate, each being a knot or a series of knots, as they stretch their strings outward to wind through still more knots. And there are others, which we will not speak much of here, for they are more difficult to observe, but the different levels which are at play could be said to be innumerable, from the quantum to the galactic.

“As above, so below,” it is said, though we know there is no above and no below, but rather a tangled web of relationships, all affecting all. Nonetheless, some strings and knots can be pulled and pressured to affect other strings and knots, more or less specifically, to greater or lesser degrees. Understanding the interplay of the strings, learning to twist and mutate them at will, and thusly affecting a great many other strings, this is the way to wield power. Many structural strings – such as those of the planetary work machine, which compels so many to participate in its whims – are so long and so winding that they flow through most knots and meshes. Thus the lived experiences of most are entwined in and affected by them. Some have managed to spread their power throughout the whole mesh of life; untangling these knots from our web should be of primary concern, for this is concentrated power which must be dispersed.

Freedom is Power; Power is Freedom; Both are Collective

Freedom is the ability to exercise one’s autonomy. This takes power, and thus to disperse power as widely as possible, is to do the same for freedom. In order to maximize freedom, power must be spread out, always seeking out the disempowered and attributing power, and thus freedom, to them, and always rooting out those who horde power for themselves., and dispersing it.

Each string and knot wants the autonomy, thus freedom and power, to maneuver as it sees fit. But the movement of any string will necessarily result in the movement of any other connected strings, or connected knots. Thus freedom, power, and autonomy

are by necessity collective endeavors. And thus the actions of any one string or knot affect all other strings and knots to which they are bound.

The strength of a community is equal to the depth of the relationships which make it up, and its ability to project such relationships outwards, to spread them, to connect knots like in a web. This depth is less about pulling these strings tightly, and more about encouraging them to interact in mutually reinforcing ways, for it is in these relationships that lived experiences take place.

To grow a community is to exercise power, and is an expression of that community's freedom and autonomy. However, the freedom and autonomy of all communities and individual knots are necessarily limited by that of all others. And some, such as the structural or systemic strands as previously mentioned, are able to pass through so many knots and exercise such great power and autonomy that they act as extreme limiting factors on all they touch. It is the affair of a mystical anarchist to untether these knots, these strings of great institutions, to break them apart, to take their tentacles and unwind them, and thus disperse the power they are hoarding and which they use to control those they are entangled with.

We can do this by wielding and spreading power of our own, through the personal and the communal strings – the personal being an individual's knot, and the communal being a collection of knots, a web, a community. Many communities, and individual knots, holding and spreading autonomous power, can overcome the seemingly overwhelming power of the structures, systems, and institutions.

All dichotomies are false; opposites are a spectrum

Order and chaos, light and dark, hot and cold, are all generally regarded as being things diametrically opposed to each other – entirely different – irreconcilable. But if we examine each further, we find that these opposites, like all others, are identical in nature but different only in degree. All order requires an amount of force to maintain, and with that force comes a form of chaos. And in chaos we find but another order, answerable to another logic. Coldness is not a thing unto itself, but rather a lack of heat. So, too, with all things, existing between two poles. Through effort, movement between each pole is possible. But any movement is just the adding or subtracting of a thing, the shifting of a relationship along a spectrum between poles. Thus, all dichotomous relationships are inherently connected. For example, to make a dark room less dark, we don't subtract darkness, we add light. Or, to make a cold thing warm, we can not remove the cold, only add heat.

Thus it can be that an effect can be made on the mesh, through the collective effort of communities and individual knots, adding or subtracting a given thing, by their own accord, and according to their own wishes and desires. To exercise power, counter that which disempowers. To spread freedom, leash servitude.

Where a power is adding fear, it can be opposed by love, thus shifting the relationship upon a spectrum. Where a power is adding doubt, it can be opposed by truth, and the same shift can take place. Identify that which is at play, and add its opposite in order to change it. But always remember, you are not the only one whose wishes are being played out, and that which pushes hardest – whose power, freedom, and autonomy are greatest – will likely overcome those which do not.

All is constantly in motion.

The reality which results from the interplay of all things never ceases movement, whether it is in the ebbs and flows of the tides, the spirals of stars and galaxies, or the motion of an electron around an atom's nucleus. All is constantly in motion, moving from pole to pole along its axis, from chaos to order, darkness to light, death to rebirth, which are all one.

These movements can be ridden, in a way, like the surf. Watch a sailor at sea. Watch their legs as they absorb the movement of the waves and keep themselves upright despite it. The movement can not always be controlled, but its effects can be lessened or nullified. One must be able to recognize the movements, discern the waves within the sea, and adjust their actions accordingly.

The motion is a kind of rhythm, the movement a kind of melody. There is a hum to existence, a song being sung. We mystical anarchists should sing our songs loudly, without shame.

Through the interplay of all existing relationships, all is simultaneously creating itself, actually happening, and being co-created by all. In this way, both fate and free will are playing out together. The movement of the strings creates an inexorable motion along the web of existence, in accordance with natural laws such as physics and biology, but the effort of those with power within the web causes a counter motion of free will. The resulting power play – the relationship between these movements – is where we find reality.

There is a tendency in all things towards generation, creation.

The process of creation is a deeply rooted passion and drive for all. As all of reality is comprised of relationships, these relationships in turn beget others, in sometimes unpredictable ways. Since the tendency is towards wanting to *relate*, there is a tendency to want more to relate to. In any manner of ways, we create, through art or through biology, with stone or with imagination, whatever it may be. And all that is generated creates its own string, its own knot, its own relationships, and thus continues the process.

This ceaseless motion of all, the twisting relationships between things, perpetually creates new relationships and new lived experiences. Even without effort, creation will take place.

I have found that one key to experiencing reality in a comforting way is to feed that passion for generation – to discover which knots and relationships I wish to put out into the world, to the web of all, and to create them. When one ceases creating, an emptiness will weigh them down, and they will feel less whole.

There is an essence to all things that is unknowable.

Much of what we experience is knowable. It can be understood and explained by observation and experimentation. It follows what we call natural laws, physics, biology, chemistry, mathematics, and so on. Most of what we see in our day to day lives, most of the relationships lived and created, can be seen and explained according to these laws.

Other relationships that come about, however, do not fall into these categories. Not everything works according to these natural laws. There are ideas which must be understood, but can not be expressed. There are words whose meanings we know, but which can not be said. Mysteries. It is only through experience that certain knowledge can be attained, by discovering a thread and weaving it into your knot. Only when something becomes a part of you, do you truly know it. Though there are many paths, no one can guide you.

To be a mystic is to be concerned with these mysteries, these things which exist but can not be directly observed. To be a mystical anarchist is to desire the full dispersal of power, freedom, and autonomy to all beings in the web, while recognizing that materiality is not all there is.

Mysteries made manifest

We become aware of these mysteries in any number of ways, often through our connections to the past, or through coincidences in the present. Our actions and relationships ripple outwards through time and space. Events from the past can be echoed in the present and the future, re-emerging like a mycelial bloom. These echoes can be imposed, such as conquests and subjugations by the structural level onto the personal and communal, or they can be inherited or discovered, such as a long lost tradition reverberating in a new time.

Simply by paying attention to the world around us, by studying our own pasts, and seeing the kismatic relationships as they play out, these mysteries become obvious. What they mean, why they occur, how they effect the present and future, are all open to interpretation.



